/804 cont./
and opens free passage to the spot where everyone can generously help himself.

To be sure, these are all modest beginnings of an active state power, but the latter is in effect, even in that completely unorganized community of people, and makes itself felt, although always to the advantage of the individual and in the service of the family, thereby guaranteeing the undiminished continuance of the group as a whole. This still invisible power does not even remotely pursue an end in itself.

In complete contrast to the veiled existence of the state in this society, the freedom of the individual shines forth brightly. A person who has attained physical maturity, married, and left the parental hut stands on his own feet, is responsible to no one, and has no master. Within the wide margins set by the law of usage and ancient custom, he conducts himself /805/ as he sees fit, divides up his time as he pleases, provides himself with food and tools as he feels inclined, and uses and disposes of them according to his own free judgment. A person is warned only if he is flagrantly guilty of repeatedly or constantly harming other fellow-tribesmen, as we have shown above.

Ordinarily no one dares issue definite orders or make demands on other people, whether or not he is justified or obliged to do so. Thus, a wife will not admonish her husband to go forth to hunt, even though she and her children may have to suffer hunger for a long time. Even in this extreme case Indians would not allow themselves to make demands or issue orders to a specific person. This was often observed. If I ordered a man to demand some service of another in my name he listened to my words and departed, but he returned shortly thereafter without having spoken to the other man and gave me to understand that I should personally give my instructions to the one concerned. In this way each person guards the other's freedom, and he also would not allow his own freedom to be curtailed (11f).

11f. The missionaries have had many experiences in this connection, for instance, when they provided a sort of supervisor for community work. "To be placed as overseer

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brought on at once a native jealousy and dislike. The office, therefore, was not popular, and generally destitute of authority, and fulfilled with laxity of purpose" /cited in English/. The natural inclination of these Indians is such that "they cannot bear to be dictated to" /cited in English/, as Bridges (VP:XIII, 209; 1866 tersely and definitely expresses himself.

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In spite of the far-reaching independence and freedom that each individual enjoys, the conduct of affairs in this Fuegian group is orderly and peaceful, although there are neither lawfully appointed persons of authority nor written statutes. The community life of all fellow-tribesmen is so secure that they can pursue their food-gathering unmolested and devote themselves undisturbed to their family life, to their own happiness, and to the welfare of all. Every true Yamana carries in his heart the one important law which was indelibly impressed upon him during the youth initiation and which constitutes the unwavering rule of conduct throughout life: to be a good and useful member of the tribe!

D. Youth Initiation

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The Yamana are fully aware of their natural duty to educate the growing generation. Parents above all make an effort for their own children and do this with a seriousness not shown by many other peoples. The offspring is taken care of from its earliest childhood (p. 484). While it is growing up, the father's influence on the boy and the mother's on the girl gradually take on more specific forms and more definite goals. The adults /806/ make it possible for young people to achieve practical competence and a certain measure of skills, but also, beyond that, spiritual enrichment and a mental attitude toward the ideal of a perfect Yamana who can serve as a model (p. 552). The parental task is to rear their own children to a certain level of moral and practical development at maturity.

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As though the society were not satisfied with these achievements in training, which without doubt are attained in all families,

/886 cont./

one that the adults aim to achieve in the Tuyuwa but with the ulu-ala are identical. The rules of conduct that are set up in the two situations likewise coincide. The immature child is told briefly and definitely what he must do and must not do; he is won over by well-meaning persuasion to do his duty. It is different with the candidates in the /887/ initiation who are offered rational arguments and are made to realize the consequences of their actions, for they are supposed to act out of conviction. Of the principles frequently mentioned we shall here mention only the more important ones; furthermore, certain standards for judging the conduct of the individual will be set forth.

Remarkably often the exhortations, whether they come from the teacher or from another person, point to personal honor. The following allusion is repeated again and again, almost word for word: "People will comment you and say you are a good human being!" Indeed, the sense of honor is highly developed among our Yamana. Anyone who touches them here strikes their most sensitive point. Hence everyone makes a serious effort to acquire a good reputation and undoubtedly performs some good deed only in order to be thought of as honorable and blameless. Many a person will make a considerable sacrifice, remain silent during a verbal battle between others, forgo eating in spite of hunger, give away a valuable object, perform work for an aged man whom he dislikes very much, and do many other things merely so that he will be generally regarded as a paragon. To be the object of sad reproaches would humiliate any one of them to such an extent that he would avoid contact with those who know about it perhaps for a period of years and even live alone in obscure retreats. There is a danger here that the conduct of the individual may turn to duplicity and hypocrisy. The way of life, however, counteracts this effectively, for neither falsehood nor deceit can permanently hide behind its simplicity and transparency.

Closely allied to this is the explicit reference to the considerable and evident punishment that, according to the belief of these Indians, the Supreme Being inflicts upon a guilty person. Specifically they mention a long illness and, even more frequently, premature death. A person who wants to avoid the latter or who does not want to be punished by the loss of his

1: Gusinde--694 S-6 (1918-1924) 1937 Ona Yahgan Yam

/694 cont./

694 expressly point out that the rich selection of the oddest things and the meagest implements fairly challenged them natives to reach out for them and /695/ entertain themselves with them, without actually intending to steal. They have pilfered all kinds of things just for amusement or in roguish high spirits.

How punctiliously our Yamana respect the property rights of Europeans is shown in recent times, since they have formed a clear opinion about their relations to the Whites. The belongings of the latter are just as safe in Tierra del Fuego as in other parts of the world, but anything that they leave lying around in the open is thoughtlessly abandoned to confiscation by the first person who comes along. No European in the Cape Horn region need fear major burglaries and premeditated banditry on the part of the Yamana. Although I lived with them for months, I never lost the most insignificant thing. On my third journey, as I was leaving Puerto Harjilmen after the Kina celebration, I threw away a pair of worn-out stockings beside the wooden house of Santiago. I was already sitting in the canoe when Santiago came running out, waving them high in the air, called loudly: "Martin, you left your stockings here!" It was not until I told him, "I do not need them anymore, keep them for yourself!" that the bashful old man calmed down and went back into his house.

The relatively clear and definite regulation of property relations among the Yamana contributes very considerably to the orderly, peaceful existence of the tribal society. Each of them is very exact about the prevailing rules and customs, and violations of the rights of ownership and property of tribal members are actually rare.

F. Feuds and Blood Vengeance

695 Compared to the Selk'nam, the Yamana impress the superficial observer as peaceable people. We must also admit that protracted brawls do not occur as often among them as among the Selk'nam. All this, however, does not alter the scarcely surprising fact that our Yamana, too, are very excitable and easily offended out of an exaggerated feeling of honor. In many things pertaining to their person, things that we Europeans regard as utterly unimportant, they show a sensitiveness which is quite

/665 cont./

unacceptable to us. They have their equanimity particularly in cases of intentional insult and humiliation. This is even more true in instances of a serious offense against their own rights and especially of murder, each case of which is sooner or later avenged if the culprit does not atone for it in time. Almost no one quietly endures insult, no matter how small; instead, he uses the first good opportunity to obtain satisfaction. One must realize, however, that a person is able to wait years for this, and he may take his revenge at a time when the other party has almost completely forgotten the incident. Since the Tarawa have such /665/ character traits, low serious levels between individuals and between small groups are by no means rare. Bridges (3:13) has correctly characterized them as "very quarrelsome and touchy and the women were very careful not to offend the strangers and were very cautious in their manners and language, often diversifying with smiles and words of peace their hatred and disapproval" /stated in English/.

627 Since the entire tribe is broken up into very small family communities or hordes (p. 638), it is impossible here for men for considerable masses of people to band together for battle or war. Inasmuch as actual revenge for murder is obligatory for the nearest kin of the murdered person, the matter is settled only between them and the opposite party. In any case, however, such occurrences were in comparison with the above-mentioned quarrels. It would be entirely mistaken to assume that this ethnic group composed of several large divisions is constantly at war with its own kind. By nature they are anything but pugnacious, no matter how vengeful they are and how jealously sensitive of their personal honor. Another reason about their daily lives requirements leaves them little time for the troublesome affair of constantly or almost constantly lying in wait for a hostile division.

628 We need not repeat here anything about the relations of our Tarawa with the Gilbertese (p. 134 /crossreference/), whom they generally met with apprehension, and with their western neighbors (p. 141 /crossreference/) whom they feared as cannibals (sic). Their

665. Hyades (3:140 speaks without sufficient proof of an alleged hatred which "shows itself especially with regard to the neighboring peoples, Alaloloof /Alaroid/ that is often bloody"

/1985 rule/

o no profound, the misery one functioning for anyone bear any length of time if he finds himself shunned and rejected by many persons on disloyal to ancient ruraner tradition, self love, and the desire to be esteemed among his fellow-villagers can force every delinquent back on the path of universally observed proper behavior. For the Toraans this is the strongest motive forcing them to a way of life which is as blameless as possible, according to the examples of their fathers. But even the prospect of punishment by Wrongdoers is an directly effective as a person's ambition to be regarded as a true Toraans by his fellow-villagers.

Everyone knows only too well how carefully he is being watched by all the people of his immediate /1985/ an more distant surroundings, how very much is detail his conduct, even in minor, unimportant matters, is discussed and judged by others. Sooner or later everyone learns clearly and definitely how everyone else feels about him and how they evaluate his conduct. The individual succeeds in swaying public opinion in his favor only by obedient, continuous servitude, in accordance with prevailing customs. That a person's concern about his own good reputation (427)

427. In this respect our Toraans are exactly like the Indi'kans (Vol. I, 403). Compare Gramsdo (Ch.) 140.

is much more effective in forcing him to observe the canons of the ancestors than, for example, the threat of police or written laws. Anyone who habitually deviates from the good ways would loose all esteem and value in the eyes of the people.

b. Social Importance

Every (1985) Toraans consciously desires to count for something among his fellow-villagers and to be spoken of a person of parts, he tries to accomplish these ends by his outer appearance and manners. He quite obviously makes an effort to be tactful toward everyone and to offend no one. He is eminently concerned about his whole outward appearance. He is particularly careful to avoid open hostility with anyone, for he might suddenly, by the

1: Gamble--913 8-6 (1918-1954) 1957 596 Yahgan 596

/596 cont./

malevolent humor of overwhelming natural forces, find himself in an embarrassing situation in which he is dependent on the help of any fellow-tribesman who happens to come along. The nomadic way of life in a native region fraught with dangers incessantly demands that one person willingly aid another whenever it is necessary (428). A distressing situation which repeatedly

> 428. Bridges (MS:IX, 114;1933) confirms this: "The wandering habits of the natives result in making them servile to each other. Not knowing whom he may meet in any place, yet having to seek shelter with any one he may find there, a native would find it very awkward then to meet a man and his friends whose enmity he had incurred, causelessly or otherwise" /cited in English/.

assumes different forms has developed rules and obligations for social intercourse which the Yamana observe very punctiliously, keeping in mind their personal advantage and the public good. Everyone can be sure that fate will soon strike him, perhaps even harder than it is now hitting his neighbor. Sympathy for every fellow-tribesman is very highly developed among our Fuegians, even if the thought of one's self and of praise may have something to do with it.

1. Special Forms of Social Intercourse

Among the considerable number of customs and rules that apply to the social behavior of the Yamana, there is a conspicuous absence /1007/ of marked formalities. They meet one another neither coldly nor excitedly, but rather with a definite repression of their really animated feelings of joy and friendship. We Europeans might interpret this cool, impolite way of meeting one another as dullness or lack of feeling if we were not certain of the sincere feeling behind it. This is not to deny that sometimes two good friends reunited after a long separation hurry toward each other with loud cheers, embrace and shake each other as though

1: Gamble--914 E-4 (1918-1924) 1937 USE Yahgan Ona

/1937 comm./

57b they were mad. Some women also behave with exaggerated impetuosity when they part after having had a good time together, for example, on the occasion of the [illegible]. These are not everyday forms of behavior, however.

On the other hand, there is a definite, conscious calculation in the movements and the talk of people who visit each other. Quietly and inconspicuously the visitor enters the hut and squats down near the fire. It is not customary to offer a seat. The visitor keeps his eyes on the ground in front of him and never looks around freely and openly. When he speaks, even at length, he raises them only now and then and does not look fixedly at anyone present. His words are measured and fall as though each one were carefully weighed beforehand. At the same time his bearing, even when he sits, is noticeably rigid. In the presence of others one may not lean back negligently, lounge around comfortably, or heavily stretch oneself. Even very old people avoid behaving in an unmannerly way or otherwise acting without restraint. If a person is all alone, however, he rolls about in utter exuberance and exercises himself until he draws his whole body, for now he knows no inhibitions. All the more credit must be given him for the self-control which he imposes upon himself even in front of his own children, to say nothing of visitors.

• 157 As a matter of principle the Yamana behaves as quietly as possible and without conspicuous vivacity wherever he is, whether he is resting or working and whether or not he is being observed. To a European the movements of a Fuegian is like that of a thief creeping up and sneaking off again. The Fuegian has himself firmly under control, and he does not lose his poise even when strange objects fascinate him or foreign visitors bore him with their outlandishness. Anthony he draws a vivid, conclusive curve (428), /1938/ which most of the women of earlier times

428. Spegazzini (p.167) gives a pertinent opinion: "The Fuegian is very quiet and restrained, especially with a stranger, covering all his feelings, all his passions, with a cloak of indifference" /translated from Spanish/. He gives an example of

1. Gamble--910 G-6 (1919-1924) 1921 Gift Yahgan 1918

this attitude. Dabbene (by 19?) is still more explicit: "The Yahgans are somewhat meditative, melancholy, and taciturn, especially in the presence of a stranger. No object, even though new to them, is capable of arousing their interest or curiosity. They have a dismal look, like the land that they inhabit, and their physiognomy on all occasions shows complete indifference. For this reason it is very difficult to understand the emotions and feelings that dominate them" /translated from Spanish/.

unopposed as dullness and stupidity. Consciously or unconsciously, this was a false judgment.

The extent to which the Fuegian has cultivated self-control may be seen in his amazing ability to maintain silence. True, this is more calculation than virtue, but it is extraordinarily effective in his contacts with suspicious fellow-villagers. Except in cases of obvious and continual offenses against important laws of custom, everyone is cautiously reticent about his judgments of another in the presence of visitors and friends. Even less does he publicly make known his dislike or even hostility, and, cleverly calculating, he lets a large circle of people persist in their erroneous opinion about his relationship to a person. Although such behavior is neither distinguished nor courageous, it avoids unrest and excitement, altercation and quarrels in the group. Everyone is inclined to weigh carefully everything he says, but he is even more strongly impelled to do this by the suspicious alertness with which his every word is exercised by others. He is just as careful not to expose anything that might cause other people to judge him negatively. The atmosphere of suspicious fault finding and the unceasing fear of being exposed before each's own kind apparently are deadening pressures on many a circle of men and women and prevent a free exchange of opinion. Most of them sit around as though they were utterly unable to speak. To a foreign visitor it seems at first glance as though they were intimidated or frightened and did not dare say anything because of anxious fear or justified

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15% fright. The presence of a feared *ehkamuk* of ill repute has an even more deadening and paralysing effect on any exchange of ideas within a group. In free gatherings, however, where all is games and after a successful hunt, the atmosphere is gaily noisy and merry without restraint.

15% 5% The taciturn, quiet behavior of the Yamana is also an expression of their natural modesty. This characteristic is clearly apparent when one compares them with the proud, self-confident Selk'nam (Vol. I, 1148). It is not the nature of our Fuegians to be mainly conspicuous or to push themselves forward, to boast in front of their own people or to act important among their neighbors, to irritate others with their own feats of strength or to brag about real achievements. Careful European observers are struck by the shy reserve and timid anxiety of the women and girls. This disposition naturally determines social behavior. On their errands and in their wanderings the women generally keep their eyes on the ground in front of them; one scarcely ever meets a woman who animatedly and inquisitively glances all about her. In a circle of women squatting around the hut fire one is very much aware of how they have control of their eyes; they will sit for a long time as though they did not dare raise them and give them free play. As a matter of fact, /1908/ even in old age they retain the retiring, inconspicuous behavior that is imposed upon every girl on the occasion of her menarche (p. 169). Holly Lawrence was particularly careful about it, which seems all the more strange since a free, self-confident bearing would have been justified by her higher social position. In spite of this, however, she was proud to follow exactly the ways of her ancestors.

84 Moreover, etiquette insistently demands, even for adults, a degree of the separation of the sexes required of young people (p. 149). If several families gather together, the men and women immediately separate, and each group stays by itself if there is a long conversation or entertainment. It is true that they often join in group games because they take place in the open and in front of many people. If they assemble in a dwelling, the women squat either in a closed group near the entrance or in a circle behind the men who sit down around the fire. It is not permissible and at the very least arouses suspicion if a man enters a hut in which a woman is sitting alone, nor would a woman enter a hut where a man is

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157 the Selk'nam. To the brief portrayal of character given here I add the following testimony from Hyades (q):244: "When one has been among them for a long time and become familiar to them, so to speak, one realizes, as we did, that the general traits of their character are good rather than bad" /translated from French/(351). In their character traits the Yamana appear wholly

351. Along with these words Hyades (q):244 also offers a special section entitled "Expression des émotions."

human. This is corroborated by the opinions assembled here and the many accounts on the preceding pages. Even Darwin (f):I, 234 confesses: "When I lived with the Fuegians on board the 'Beagle,' I was constantly surprised by many minor character traits which showed how similar their mental characteristics were to our own."

156 S77 The character formation just described is fostered by the many principles that are followed in training the young in the parental hut (p. 704). No less beneficial for adults is the pressure for many kinds of social duties (p. 905). Morality in the widest sense of the term is held in universal esteem (p. 1022); the majority of tribal members try to fulfill their duty faithfully. Even Bridges (s):333 did not suppress the following acknowledgment: "Among the Yahgan, vices of all kinds were condemned on account of their evil consequences, while virtue, because of its good results, was recommended." Once again it is to be admitted that many a Fuegian stays on the proper path, especially in the realm of sexual morality, primarily because he wishes to retain his good reputation among his neighbors. The feeling for proper modesty, more among women than men (352), and for justice in general is

352. Snow (s):I, 326, 349 expressed his astonishment at this a number of times. He (b):282 says of the women, happily surprised: "The modesty of their conduct was very remarkable, and nothing would induce them to come on deck" /cited in English/. Hyades (d):308, too, declares:

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"Modesty exists in both sexes, but it is more developed among the women" /translated from French/. Compare the same opinion in Bridges (h):208. Hyades (p):335 and (q):239 goes even further in the following words: "One will perhaps be astonished to read here that the feeling of modesty is very highly developed among the Fuegians, who are in the habit of going naked" /translated from French/.

well developed; the form and content of Fuegian rules of etiquette are surprising. Bridges later corrected many of his false assertions when he confessed: "The native mind is much more settled in approval of what is good and against evil than ever I have known before, and they are consequently better behaved, and exercise more self-control" /cited in English/ (MM: XVIII, 31, 1884). The licentiousness imported by Europeans has very considerably undermined the former strictness of moral obligations and duties, to the great detriment of the natives (p. 353 /untranslated/).

/1442/ 3. Development of the Senses

153 What has been said about the mental powers of our Fuegians also implies that they have an adequately developed imagination. It is lively, though not very creative. Nevertheless, its achievements are not slight, considering the many spirit figures in the Kina and the numerous personalities in their mythical world, as well as the considerable variety of games and decorations, ornaments and body paintings. The gift of invention which has created all this and many other things cannot be regarded as limited. The fact that it is still alive is proved by the curiosity of these children of nature toward strange objects. Not infrequently their behavior is even importunate in this respect. Agreeing with many travelers, Despard confirmed: "The Fuegians are very curious, and naturally watch all you do; they like to touch, and feel everything they see" /cited in English/ (VP:VI, 167;1859).